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Rashi on Ruth

Rashi on Ruth merged

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This file contains merged sections from the following text versions:
-The Metsudah Five Megillot, Lakewood, N.J., 2001
-https://www.nli.org.il/he/books/NNL_ALEPH002162036

Rashi on Ruth

Chapter 1

Verse 1

And it came to pass in the days of the judges, before the reign of King Saul, that the generations were of the Pharisees by the hands of the judges. And it came to pass in the days of Ibzan, that his brethren said, Ibzan is Boaz.
And there went a man. He was very rich, and his father was Parnassus Hador. And he went out of the land of Israel into a foreign land because of the afflictions of the eye, whose eye was afflicted by the cattle that came to eat his flesh, so he was punished.

Verse 2

Ephrathites. Thoughts. And so "the son of Tohu, the son of Tsof, an Ephrathite" Eginos. See their thoughts, when Eglon king of Moab gave his daughter to Mahlon, saying, "It is bitter," Ruth his daughter-in-law was Eglon's daughter. Another thing, "Ephrathites", a house of bread called Ephrath

Verse 3

A pleasant man. Why did he say? From where did they say, No man dies except for his wife. (And he said "a pleasant man" as if to say, according to him he was a pleasant man and ruled over her and she was his child, therefore, the law affected him and did not come)

Verse 4

Verse 5

Both of them. What is "also"? At first they were in their possessions and their camels and their goods died, and then their death also :they

Verse 6

Verse 7

And go forth from the place. Why is it said? Hari Kebar says: "And dwell in the fields of Moab," and where will you dwell if you do not go forth from the place where you were? Does not the Magig say that the departure of a righteous man from the place is a sign and a sign. "One side is a valley, one side is a valley, one side is a valley, one side is a valley. And so "And Jacob came out of the well of Sheba

Verse 8

Verse 9

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Verse 10

Verse 11

Verse 12

For I am too old to be a man. Let him marry and have children, and you shall marry them, for they are not forbidden to you, and you are not forbidden to them, because of his brother's wife who was not in his life, who has no need of their love, according to the law. R They were for a time a stranger and a saint, and they were not converted, and now they are coming to be converted: as it is said, "When I am with you, I will be brought back to your people." From now on, we will be one people: when I said, "There is hope for me." For even if my heart said to me, "There is hope for me to conceive again and bear children," I would have been a man tonight. And what is left of the machine, even if I shot males tonight :And I also gave birth to sons. Oh, even a great man gave birth to sons

Verse 13

"They will be broken. In their innocence, what will they expect until they grow up? To say, "They will be broken against the Lord their God." Anchor. It is forbidden to speak and is forbidden, as in "A cake is a cake and a stand is made in its midst." And there is a solution for speaking anchor, "And it will not be built," because if it were so, it would be to dot the noun "dagesh" or to write two nonin "as if the hand of the Lord came out of me. Rabbi Levi said, every place where it is said "the hand of the Lord" is a blow to the word. And Benyan: "Father of all" Behold, the hand of the Lord came

Verse 14

Verse 15

Behold, your house will be restored. This is the taste of the sky under the Shin, according to the tongue of the passover. "And in the morning it will be restored": the taste of the house will be restored according to the tongue of the passover, and so everything will go out in their land.

Verse 16

:Do not hurt me. Do not beg me, for I am going to the place where you are going. Where did the elders say that their memory is a blessing? A foreigner who returns to convert to Midian will be punished, if he does not return, he will return, because of the words of Ruth, you taught her what Naomi said to her. "It is forbidden for us to go out into the country on the Sabbath." She said to her, "If I go to you." "It is forbidden for a female to lie with a male who is not a woman." She said to her, "If I hang myself on a tree." "Our people are like the people of the land," "Your God is different from the people of the land of the nations," "Your people are my people." "It is forbidden for us to do any work like that." My God." "Four deaths were assigned to the house of Din, "When I die, I die." "Two graves were assigned:"The house of Din, one to be stoned and burned, and one to be killed and strangled." She said to him, "And there I will be buried

Verse 17

:Thus shall the Lord do to me. As soon as he begins to do evil, let his hand come out against me to cut off my person and to bring down my wealth. And Joseph said, "If even death separates you and me,

Verse 18

And he began to speak to Elijah. From where he said, "There is no one who is too much for him, and there is no one who is too careful for him."

Verse 19

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And they went to the two of them. Rabbi Abbahu said, "Come and see how beloved the foreigners are before the Holy One, blessed be He. As the year of the Lord gave us knowledge to convert, the letter is like the sign of Naomi.
And all the city mourned. The whole city mourned. They all gathered to bury the wife of Boaz, who had died in his house: on that day.
This is Naomi. This is the one who has been snatched away from her by her mother-in-law, this is Naomi, who used to go out on donkeys and mules? Do you see what she has done to her, that she has gone out into the land?

Verse 20

Verse 21

:I went full. With wealth and wealth. Another thing: You were a stranger.
He answered me. He testified against me that I was guilty before Him. Another thing: He answered me from the time of judgment, as it is "And a proud man answered:" Israel

Verse 22

:At the beginning of the harvest of hair. At the harvest of the age the inscription speaks

Chapter 2

Verse 1

Moda. Cherub. The son of his brother Elimelech. His ancestors said, "Let us remember them with blessings. Elimelech and Solomon, my father Boaz, and my widow, the redeemer, and my father Naomi, were all sons of Nahshon, the son of Amminadab."
And the memory of their fathers did not avail them when they went out of the land into another land.

Verse 2

Here is the field. For one of the fields of the people of the city, after one of them, "If I find favor in his eyes," that he may not reproach me: and I will
gather in the fields after, after, if I find favor in his eyes. After me, after, if I find favor in his eyes

Verse 3

And you went and came and gleaned in the field. Did you not know in the Midrash of Ruth, "You did not go away?" It says "and came," and then "and gleaned." Wasn't there a waymarker before she went out into the field, and went and came: and returned to the city, to make signs and landmarks, that she might not err in the path, and might know how to return?
:And it is dear from the beginning. To come into the field, I am afraid.

Verse 4

Verse 5

Whose is this girl? And why did Boaz go to the women to ask? But she saw the words of wisdom and prudence. She gleaned two shekels, and did not glean three. And she gleaned standing up, and lying down, that she might not be weary.

Verse 6

:The return with Naomi. The taste is as high as the moon, in my mouth it is like a passing tongue and the tongue does not work.

Verse 7

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:And he said. In his
heart: Gather now. Gather the sheaves
:And I gathered in Omer. Forgetting Omer

Verse 8

Verse 9

- And you fasted and went to the vessels. And if you thirst, do not eat milk and drink from the water vessels that they draw.
:The boys

Verse 10

Verse 11

Verse 12

Verse 13

:I will not be one of your daughters. I am not considered one of your daughters.

Verse 14

:And you shall dip your bread in vinegar. Where the vinegar is beautiful to burn
And he set it on fire. And he set it on fire. And there is no imagination in the place of calling except in the language of Mishnah: behind and in the middle:
and the house of the smitten

Verse 15

Verse 16

A, And also you will be forgotten. You will forget, make yourselves as if you were forgotten. Targum Shel Shegga Shelut
"And now "on the stream". Another thing, to say "when your olive tree is flowing"
:Cabbages. Small animals. And there is a pattern in the language of Mishnah, a basket of cabbages or sandwiches

Verse 17

Verse 18

Verse 19

:May your seller be blessed. The owner of the field will be happy and give you a chance to glean in his field.

Verse 20

:The living and the dead. Shezan and Mufarnes the living and treated the dead in the palaces

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Chapter 3

Verse 1

Verse 2

:We know him. We are close to him.
:Here he is, a thief. The one who is outcast. Vantur Belaaz:
Hallelujah. May the generation break out in stealing and plundering, and may Yashan sleep in his barn to guard his barn.

Verse 3

:And you washed. From the filth of your work, like stars, your net.
:Vesach. These are the commandments.
:And you put on your robes. In clothes for the Sabbath.
:And the threshing floor was laid down. And I went down, and my memory went down with you.
:Don't tell anyone. Be afraid.

Verse 4

Verse 5

Verse 6

And the threshing floor went down and worked. She said to her, "And you shall wash and shave and put your garments on you," and then "and the threshing floor will come down." But she did not do so. But she said, "If I go down while you are wearing my clothes, the one who strikes me and sees me will say that I am a prostitute." According to you, the threshing floor will come down at the beginning and then she will adorn herself. :When her mother-in-law commanded

Verse 7

:And his heart was made whole. He studied the Torah.
:And Balat came. Benahat

Verse 8

And the man was afraid. For he thought that he had a demon, and he tried to scream, but she took hold of him and smote him with her hands. And Samson took hold of his hand and smote him,
and behold, it was a woman. He put his hand on her head and knew that it was a woman.

Verse 9

And you spread your wings. The wings of your garment are to cover me with your cloak, and it is to be a bridegroom's tongue, for you are a redeemer. To redeem my husband's inheritance, as it is said, "His redeemer is near to him, and his redeemer, etc." And my mother-in-law and I are crying out to sell our inheritance, and now it is up to you to buy. He also bought a sign with a name that will be remembered: "He died on his inheritance, when he came to the field they will say, "This is Mahlon's wife."

Verse 10

:From the beginning. What did you do with your mother-in-law?

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Verse 11

Verse 12

And now I believe that I am. If it is written and not read. As the saying goes, the one who hears is doubtful, and the one who is sure is nearer than I. (Other books: "If" is heard, it is certain.) Rabbi Yehoshua ben Levi said, Solomon and Elimelech and Tob were brothers. And what is "better to his brother than to Elimelech"? For the world, Adam calls his uncle his brother, as it is said, "And Abram heard that his brother was taken captive." And was not Abraham his uncle? Is it so? So it was in the days of Jotharbaaz, who was related to Elimelech, the son of his brother, and to Mahlon, but to
: Closer than me. He is my brother and I am his son.

Verse 13

:I am the night. I am the night without a man, as the
Lord lives. He said, "You will save me with words." He jumped up and swore to her that he would not save her with words. And some of his many servants said, "Let us swear, that we will make him a slanderer, and you will make him a slanderer, and he will make him a slanderer, and he will make him a slanderer." And he swore that he would not come upon her except at the hands of a married man.

Verse 14

And he said, "He shall not know." It is translated "And he arose before he knew." He hastened to arise, for he said in his heart, "There is no one who knows that the woman who is the reaper has come."

Verse 15

Six skins. It is impossible to say six skins, for there is no way for a woman to carry such a burden, but six skins of flesh. And he indicated to her that a son would come out of her womb, who would be blessed with six blessings: "A spirit of wisdom and understanding, counsel and might, a spirit of knowledge and the fear of the Lord."

Verse 16

Verse 17

Verse 18

:What if it's all. The person who spoke today

Chapter 4

Verse 1

:Polni Almon. And it is not written by me that he did not come to
redeem :"Polni Almon. Translated in the prophets "Kasi and
Tamir:"Polni. Covered and hidden to the tongue "Why is it wonderful", "Wonderful is
the word of the Lord Almon. Almon from my name. (Other books, a widow who was a widower of Torah speakers, who had to preach, an Ammonite and not an Ammonite, a Moabite and not a Moabite, and he said, "Before I destroy my inheritance":)

Verse 2

Verse 3

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Verse 4

:And I know that your kindness is not cheap. Near to redemption

Verse 5

And Ruth the Moabitess came. You have come to buy, and she will not be willing unless you give her a gift.

Verse 6

Before you destroy my inheritance. My seed. As it is "the inheritance of the Lord, the sons." To put a defect in my seed, as it is said, "Not: "Ammon and Moab shall come." And he erred in "Ammon and not Ammonite

Verse 7

:On the redemption. This is a
sale. :Tamora. This is a barter.
A man took off his shoe. This is a treasure. As he brought it, he bought it in order in a place of a shoe. And his many people remembered it for blessings, and divided it into words, who gave it to whom. Six say, "He bought it with his heart, the buyer gave it to Boaz, and six say, "He bought it with his heart, the buyer gave it to Boaz, and the buyer gave it to Boaz."
This is the testimony in Israel: The court of testimony

Verse 8

Verse 9

Verse 10

To the people, there is a place where death is on his property. From among you, his wife will go out and come to his property, and she will gather and gather, saying, "This was the wife of Mahlon," and his name will be remembered on her.

Verse 11

Like Rachel and Leah. Even though they were of the tribe of Judah and of the descendants of Leah, they acknowledged Rachel as the one who had the greatest power in the house, and they preferred Rachel to Leah.
:"And call on her name. Say, "Hail your name

Verse 12

:Fire a breach. Let them come out of it.

Verse 13

Verse 14

Verse 15

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Verse 16

Verse 17

Verse 18

And these are the children of Peretz. According to the one who will call David by the name of Ruth the Moabitess, he will call him by the name of Judah.

Verse 19